

AN ANSWER 6.

TO

Mr Francis Cornvells
POSITIONS & INFERENCES,
Concerning
*Dipping, Anabaptisme, Antipædobaptisme, Tythes,
and Consecrated Churches.*

Wherein the English Ministry is vindicated from Anti-
Christianisme, so deeply by him charged upon them.

Published in speciall reference to the good of Mr Cornwells missted Congregation.

By Robert Whittle, Minister of the Word of God at East-
R *Malling* in KENT.

Whereunto are annexed,

The fore-mentioned Positions of

Mr Francis Cornvell,

ENTITLED,

THE NEVV TESTAMENT

Ratified with the Blood of the Lord Iesus, is the *Magna*
Charta of Beleevers in Iesus the Christ dipped; by which
they are justified to be no Heretickes.

mark 24

London, Printed for W. H. and are to be sold by George Badger in S. Dunstons
Churchyard in Fleetstreet. 1646.

AN ANSWER

TO

Mr Francis Cornvells

POSITIONS & INFERENCES

Concerning
Dipping, Anabaptism, Antichristianity, &c.
and Conscience

Wherein the English Ministry is vindicated from Anti-
Christianity to the People of England upon them.



Published in special reference to the Society of Friends, &c.

By Robert W. Dale, Minister of the Word of God at Bath.
LONDON: in K. N. T.

The fore-mentioned positions of
Whereunto are annexed.

Mr Francis Cornvells,

ENTITLED
THE NEW TESTAMENT

Justified with the Blood of the Lord Jesus is the Message
of the Gospel in English &c. as directed by which
that we justified to the Father.

London: Printed by W. M. and sold by George Bellamy in the Strand
Church, and in Fenchurch, 1745.

An Answer to Mr. Francis Cornwells Positions and Inferences, &c.

IT is an ordinarie fault amongst carnall men, that when they have begotten children in their owne Image, by their over-doating upon them, they make Idolls of them: and that from selfe-love, and selfe-seeking; because they are perswaded, their children are like them, and themselves hope to be perpetuated in them: And certainly, this over-doating is more ordinarie upon the Brats of mens owne Braines, in which, though never so meane, whilst men, out of an over-weening esteeme, please themselves, they set them up for others also. If this were not true, in these our dayes of so much spurious braine-brood, why should Mr. *Cornwell* have set up these lines, to like himselfe, in print, against me and my brethren, the English Ministerie? He is not such a stranger, or so far distant from any of us, by him named, but that a private letter might easily have passed, & been sufficient, if not to have satisfied each other, yet to have expressed any of our parts, especially his or mine: but he over-runs himselfe into print, and calls me after him, I must needs follow, to look upon, and trie (according to his desire) what he hath set up.

Concerning this subject, whereof I am now to treat, there hath been so much already spoken, even in these our times, by learned men, so every way satisfactory to unprejudiced Readers, that it may bee accounted presumption and folly in me, so every way conscious to my selfe of mine owne weaknesse, to thinke of putting pen to Paper: But that Master *Cornwell*, defying the Host of *Israel*, the English Ministerie, which are the Chariots and Horsemen thereof, steps forth, and warily makes choice of one of the weakest to Combate with: I must answer the Challenge, as being particularly ingaged, to satisfie the expectation, and settle the mindes of my people, and (if possible) to deliver a silly Lambe or twain from the paw of the Beare, or the jawes of the slie though not subtile Fox, who goes about seeking whom he may beguile. Thus then trusting, that I am girded with the girdle of truth, and that God hath committed to mee, with my Brethren, the Sword of the Spirit, which is mighty in Operation, *Vincat veritas.*

By the superscription, hee seemes onely to desire to justifie himselfe, and those of his Sect from being Hereticks, but in the sequell, flies upon, and condemnes the whole English Ministerie, for Antichristian; and denying Christ; two hard taskes for his weak hands to undertake: yet hee addes fearefull denunciations against us, and his best perswasions to draw us to them. As for the name of Heretick, whether or no it belong to Master *Francis Cornwell*, and those of his Sect

must be tryed, for hence is the quarrell, because I refused, and dissuaded others from his company, upon this ground, because he was an Heretick. And yet surely that is the Scriptures rule. *Tit. 3. 10. A man that is an Heretick, after the first and second admonition, reject, or avoid.* I am sure Mr. Cornwell hath had his first and second admonition, both verball, by the Tongues and Pens of the learned Masters of the Assemblies, Doctor *Fealy* and others, whose words cannot but bee as Goads and Nailes fastened in him, *Eccles. 12. 11.* making him condemne him himselve, *Titus 3. 11.* As also, hee hath had his admonition by the hand of Justice, and yet persists in his obstinacy even to the seducing and subverting of simple soules, *creeping into houses, and leading captives silly women, laden with sinnes, and ed away with divers lusts, &c.* Paul foretells us of such before they come, that now they are come, we should not thinke it strange, *2 Tim. 3. 1. 6.* This word Heretick, I finde but once named in Scripture, and here we see it is with a charge of avoiding him; those therefore that use the company, and frequent the Congregations of Hereticks, either out of unsetlednesse, or curiosity, walk contrary to the Scriptures rule, and doe like the Gnat, play with the flame, and thrust their finger into the fire; for as wee shall finde all Heresie to bee a fire, so this of Anabaptisme, Wilde-fire, doing much mischief, and not easily quenched.

I should be glad to heare that Master Cornwell and his followers, would prove themselves no Hereticks, their onely way to make it appeare, is by renouncing Anabaptisme, and Antipadobaptisme, how then should we embrace you, as the returned Prodigall, after your mispent Talents, and as the found sheep, after your so farre wandrings! But you have no cause to be angrie with mee, for calling Anabaptists Hereticks; I gave them not that name, but onely called them by that name, by which they are called and knowne to those that write of them as *Muscules* and others: I might tell you also how they are called by *Calvin*; who was no meane instrument in the Church of God, *fanatici & phrenatici, mad and frantick*, as all other Hereticks are, *1 Tim. 3. 9.*

But I forbear, and will see what Master Cornwell can say for himselfe: I passe over his Supercription, wherein hee thrusts himselfe into such a mist, that I can scarce see him; but we shall afterwards more plainly discover him.

First, he layes down two Positions, as the foundation of his ensuing discourse, and from thence to conclude, that he and his Sect are no Hereticks, as if Hereticks could not professe two knowne truths, and yet be Hereticks in respect of other truths.

For the first; *That there is no salvation for any, save in the Lord Jesus Christ onely*: He is rather an Infidell then an Heretick, that being of understanding will not professe to believe it.

For the second; *That the new Testament is the last Will and Testament of Jesus the Christ, ratified with his owne blood, and given to the Church of Beleevers in Jesus the Christ dipped, together with all the Promises, Ordinances, Priviledges, and the inheritance therein bequeathed, (the Testator Jesus being dead) is now in force, to all Beleevers in Jesus Christ dipped.* And no men, nor powers,
(by)

(by what name or title forever distinguished) under the penalty of Anathema Maranatha, (for not loving the Lord Jesus Christ) may adde to it, or detract from it, lest they disannull the everlasting Testament of the Lord Jesus, which is to continue untill Christs second comming, to restore all things, Rev. 22. 19. Luke 22. 20. This Cup is the new Testament in my blood shed for you, viz. Beleevers in Jesus the Christ dipped.

For the new Testament being in force, is not to be questioned amongsts us, it is the undoubted Doctrine of the Church of England; And the Apostle tells us what that Testament is, *Hebr. 8. 10, 11, 12. I will put my Lawes in their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people &c.* For Testament & Covenant here are both one, *And*; or if you speak of the writings of the Evangelists and Apostles, which by a Metonymie, are commonly knowne by the name of the new Testament, we reverence and receive them all, we will be farre from adding to them, or detracting from them; but if you account our receiving the Morall Law and the Prophets, any adding to this new Testament, there we leave you to the Anabaptists your Brethren; who as *Polanus* tells us, are divided into two Sects, the modester reject the writings of the old Testament, the other reject the whole Scripture, both the old and new Testament, and pretend immediate Revelation; you seeme to incline to the former; but we doe not make void the Law through faith, but we establish the Law. *Rom. 3. 31. And are built upon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the chiefe corner-stone. Eph. 2. 20.*

But suppose both your Positions (as farre as you speak plaine) granted, onely with a reservation of something to be said concerning your affected Word Dipped, whether you referre it to Christ or Beleevers, where you impose a necessity of it to salvation, what will follow hereupon? That you are no Hereticks? Nay in the very first consequence you draw from thence, you shew your selfe Hereticall: For say you, *First then, it will necessarily follow, that no man nor woman, according to the Scriptures of the new Testament, can be saved, except they beleeve in Jesus the Christ, and be dipped, Mark 16. 6.* What? a necessity of Baptisme to salvation? So, that none can be saved without Baptisme? the Text by you alledged doth not prove it, what then is this your assertion upon it, but an addition to it, and so a bringing your selfe under your threatned Anathema? the Text threatens indeed Damnation to unbeleevers, but not to the unbaptized. Neither will your following exception helpe you.

Concerning the salvation of the elect, (whom he will save in mysticall Babylon, even in the darkest times of Poperie and Superstition) wee meddle not; say you.

But how can you meddle with the Salvation of any, if not of the Elect, seeing salvation belongeth onely to the elect? againe, if you except onely the elect, (whom he will save in mysticall Babylon, even in the darkest times of Poperie and superstition) what then shall become of the Elect, under the light of the Gospel? shall not the foundation of God stand sure for these, without mans putting to his helping hand to dip them? Shall their salvation depend upon that, which

is in the power of man, to give or deny? I should thinke it blasphemy in my self so to limit the power, or restrain the grace of God.

Againe, suppose you should convert one to be, and make profession, for matter of faith altogether as your selfe, and that he should desire to be Dipped; if hee should dye (as it is possible he might) before you could dip him, were it impossible for him to be saved? It is an uncomfortable Doctrine to your poore Congregation, not any way warrantable by the Word of God: you must goe to the Councell of *Trent* for your Warrant, for this your necessity, and to *Bellarmino*, for arguments to uphold it, and then in pitty to some poore soules. set up a *Limbus*; or else it will downe. The Apostle tells us, *that we are justified by Faith*, Rom. 3. 28. and *saved through faith*, Ephians 2. 8. Without annexing dipping, why then doe you make Dipping, necessary to Salvation? for that without which a thing cannot be done is absolutely necessarie to the doing of the thing, and of this kinde you make dipping to Salvation.

As for your second consequence, if you understand it, of men and women, distinguished from children, we account Faith and Baptisme necessarie for their admission and continuance in the communion of Saints: but because you afterward require a manifestation of the beliefe of their hearts, by the confession of their lips, and would, for want of this, exclude children from Baptisme, and the Communion of Saints, we shall hereafter examine that more fully. Here you will have Baptized more properly Dipped; and so impose upon us a necessity of Dipping; which is the maine thing wherewith you trouble ignorant people, That their Baptisme, was no Baptisme, because they were not dipped.

The Question then is, whether Dipping bee necessary in Baptisme? which you and your followers much insist upon. First the word *Baptizo*, to Baptize, is of a larger signification, than, that it can be expressed by any one word, in any language, knowne either to you, or me, and therefore that word it selfe, borrowed from the Greeks is used in most languages. It signifies, as the Masters of the Greek tongue declare, as to Dippe, and to dye; so to wash, and to cleanse, by any application of water to the thing, or the thing to water, as sprinkling or powring on of Water, and of a larger extent even in Scripture Phrase, than all these; and therefore not to be restrained to your one word dipping. If so often as this Word Baptizing is used in Scripture, you should render it by dipping, you would make it ridiculous to your owne Congregation, unlesse you had prepared them to swallow any thing upon your bare word. Doe you think that the washing of Tables was by dipping? could every house have a place fit to dip a Table in? yet it is called *Baptisme*, Mark 7. 4. Let any indifferent reader judge, whether it were proper or fit, to render that *Matth. 3. 11. He shall dippe you with the Holy Ghost and with fire*, which signified the Holy Ghosts comming upon them, *Acts 1. 5. 8. being a fulfilling of that Prophecie, Joel 2. 28. I will powre out my Spirit upon, &c. Acts 2. 3. 4. Acts 2. 16, 17.* So that here you see by Baptizing is not meant dipping, but powring upon; and so in *Baptisme* we powre water upon the childe. Or that place, *they were all Baptized to Moses in the Cloud,*
and

And in the Sea, *1 Corinthians* 10. 2. Will you render it dipped? When the Scripture tells us, that *Israel* went on drie ground through the midst of the Sea? *Exod.* 14. Or can it be imagined, that they were dipped in the Cloud, when the Cloud was made a comfortable covering unto them? and it cannot be conceived, how they were baptized in it, but by the sprinkling drops that fell from it?

The Apostle tells us, *Heb.* 9. 10. of divers Washings, or different Baptismes, yet all be there called *Baptismes*, *βαπτισμῶν*. If there be divers and different sorts of *Baptismes*, why doe you restraints the word to one sort, and that of Dipping? The Apostle tells us, speaking of *Baptisme*, *Ephes.* 5. 26. that Christ cleanseth his Church with the washing of Water by the Word; so that Baptisme is here called by the generall name of washing, which is done other wayes as well as by Dipping, by any application of water to the thing, or the thing to water. The Author of *Eclesiasticus*, who was questionlesse well acquainted with the Ceremonies of the Hebrewes and the language of the Greeks, calleth the sprinkling of the water of Purification upon him that touched the dead, *βαπτισμῶν νεκρῶν*, *Baptismes* from the dead, *Ecclus.* 34. 25. as *Casaubon* well observes. Yet we know that those Baptismes were by Gods speciall appointment, but sprinklings, *Num.* 19. 18. 20. The like manner of Purification had the Heathen, both Greeks and Latins: So that the word doth not signify Dipping onely, but any Washing, by pouring on, or sprinkling of water. Neither can it be proved by Scripture, that ever the Sacrament of *Baptisme* was administred by Dipping; no one word seemeth to make for it, although some urge *Johns* Baptizing of *Jesus*, or *Philips* Baptizing of the Eunuch, as for *Johns* Baptizing, the Phrase Baptizing in *Jordan* implies Dipping, no more then Baptizing in a Font or Balon, implies Dipping in a Font or Balon: and whereas it is said, *Jesus* went up out of the Water, the Word *ἦν*, which is translated out of, signifies properly from; so that it is, went up from the water; which he might doe without having been in the Water: And as for the Eunuch and *Philip*, they went downe both into the water, and they came up out of the water, so they might doe for any kinde of washing, as to have water powred upon him as well as to be Dipped, and it is not probable that being in his journey hee was provided of Cloathes fit to bee dipped in, and if hee was to be stripped in the presence of others, that may seem an undecent manner of approaching to Gods Ordinances, unlesse we will turne *Adamites*. For that instance, *Acts* 2. 41. of three thousand we read not of their going to any River, or place of Waters to be Dipped in, and it would have been a hard matter to have Dipped three thousand in one day, according to your manner: neither is it probable, that the *Jaylor*, who at midnigh was Baptized, went forth of his house, or had in his house any conveniency for Dipping; so that for ought that can be collected from Scripture, *Baptisme* may be administred by any washing of Water, *Eph.* 5. 26. either Dipping, or Sprinkling, or pouring on of water. As also, the thing signified in Baptisme is as well exprest by other application of water, as by Dipping, as that the party Baptized is made partaker of the benefit of Christs Bloud-shed.

The Appostle having shewed, *Heb. 9. 13, 14.* That the blood of Christ, which was fore-signified by those Legall Sprinklings, purgeth the conscience, exhorteth *Cap. 10. 22.* to draw neare, having our hearts sprinkled from an evill conscience, and our bodies washed with pure water; what sprinkling can this be, but of the blood of Christ? and what washing of water can, better than sprinkling, expresse this sprinkling of Christs blood, which we are Elected unto? *1 Pet. 1. 2.* Elect unto obedience and sprinkling of the blood of Jesus Christ. So also Christians *Heb. 12. 24.* are come to *Jesus the Mediatour of the New Testament*, and so the blood of sprinkling, that speaketh better things than that of Abell: which cannot be understood but of the blood of Jesus, and because it is called the blood of sprinkling, when he is called the Mediatour of the new Covenant, the Sacrament of our admission into this Covenant, cannot better signifie and seale unto us that blood of the Covenant, than by sprinkling: which also was fore-shewed by those Legall Sprinklings. When the people entred into Covenant with God, and promised obedience to what was written in the Booke of the Covenant, *Moses* sprinkled the Blood of the Covenant upon the people: *Exod. 24. 8.* Also when *Isaiah* prophesied of the conversion of many Nations: *Isa. 52. 15.* he setteth it forth under that phrase of Sprinkling, *He shall sprinkle many Nations*: and how can they be said to be sprinkled upon their conversion, but by the Seale of their admission, even *Baptisme* administred unto them upon their conversion, in many Nations by Sprinkling? Not that I account Sprinkling necessary, or Dipping unlawfull in *Baptisme*, if this were the only difference, we should quickly be reconciled; any decent manner of applying and washing with water, is indifferent to signifie the application of the benefit of Christs blood to the party baptized. And if it could be proved that *Baptisme* was administred by Dipping in the Apostles time, yet it would not follow that the Church were therefore necessarily tyed to that particular in the administration, being no Precept for it, more than for any other kind of washing: bare Example without Precept bindeth not; we have Christs example for administring the Communion with unleavened bread, after Supper, and in a upper Chamber; yet none will say we are bound to follow his example in these particulars, because there is no Precept for them. Thus supposing that Mr *Cornewell* hath laid a good foundation in his positions, yet it appears by his Hay and Stubble, that he hath built upon it, that he hath forgotten the Apostles Counsell, *1 Cor. 3. 10.* *Let every man take heed how he buildeth thereupon.*

Now he begins to set up something against me and my Brethren to fight against: He hopes it will appeare that Believers in *Jesus the Christ Dipped*, are no Hereticks as Mr *Whittle* and his Brethren do affirme in publike they are: Certainly, his extreame weakenesse cannot but appeare, in placing me so weake and unworthy, in the front of my so much worthier Brethren: but where, and when did ever any of us affirme in publike this indefinite proposition thus indefinitely? which may beare the force of an Universall, which none of us will affirme, that all Believers are Heretickes; but if you will lay it as a particular, that some which professe themselves Believers in *Jesus Christ* are Heretickes: that will appeare too true; there are more Articles of the Christian faith than one or two to be beleaved, to keepe us from Heresie.

I approve of Mr. *Cornwells* profession of his faith in Christ, as farre as he goeth without making mis-application of it, in too much restraining the subject of Baptisme one way (of which hereafter) and too much enlarging it another way; that voice of the Gospell, *Acts 2. 38. Be baptized in the name of Jesus: belongeth as a Precept only to those which have not as yet been baptized; but if Mr Corne. shall extend it, to those that have been already baptized, then there will be no end of re-re-rebaptizing, but so oft as they heare this voice, Be baptized, they must be baptized again, till they turne Hemero-baptists: Therefore it cannot be (as he pretendeth) the love of Christ, but the ignorance of the will of Christ, and a blinde zeale, which constrained him to arise and be baptized, after he had been before baptized.*

When the *Israelites* murmured at their Manna, and called it light bread, the Lord sent fierie serpents among them, which stung many of them, even unto death, *Nam. 21. 5, 6. These things were types of us, 1 Cor. 10. 6.* When many therefore amongst us were not content with the ordinary food of their soules, the Word sincerely preached, sound Doctrine, *2 Tim. 4. 3.* unlesse after their lusts, they might have quailles, some novelties, some new opinions, to feed their humors withall, God hath sent fierie serpents also to sting them, even given them over to an headstrong, headlong, fierie, blinde zeale, whence have sprung so many heresies, even now in these dayes of Reformation; yet my hope is, that as God appointed a brazen Serpent for their cure, so God will give to these, eyes to looke up, unto the shining firmenesse and stabilitie of him who is so lifted up, and exalted in the preaching of the Gospell, that they may be healed.

Master *Cornewell* proceeds from the profession of his faith, to the condemning of others, but a bad manifestation of the truth of his faith, which should worke by love; he accuseth the English Ministry, without any exception, of Anti-Christi-anisme, in denying Christ in all his Royall Offices. D. *Fearly* calls the Author of his former Book, a brazen-faced Author, and with what face can he lay this accusation against the whole English Ministry? By the hearing of some of them, his faith was wrought in him, if he have any, and that might be a sufficient Seale of their Ministry to him: but this accusation is like a Chancery Bill, wherein he layes many and great things to our charge, and can scarcely prove any of the least of them.

First, he accuseth us, that we deny Christ to be come in the flesh, because we hold up some part of the Ceremoniall Law, which Christ by his death hath abolished, as Tythes, Temples, &c. Here we deny that we hold up any part of the Ceremoniall Law, which Christ by his death hath abolished: your instances cannot prove it: they are but of two sorts, either those which concerne the maintenance of the Ministry, or the places of publicke worship. As for the maintenance of the Ministry, we claime and receive it by the Law of the Land, grounded upon the Word of God, even the Word of the New Testament, as appeares by many places and therefore a just and Christian Law: It is called *1 Cor. 9. 14.* an Ordinance of the Lord; The Lord hath ordained that they which preach the Gospell, should live of the Gospell. The Apostle in that Chapter useth many Arguments, even from God himselve, to confirme the equitie of it; And shall men which professe themselves the servants of that God, dare to speake against that which God hath ordained, and so pleads for? Neither are our Tythes and Offerings any part of the

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Ceremoniall Law : Our Offerings are in lieu of Personall Tythes, and so all are but Tythes, the right whereof belonged to the Judiciall Law, as the right of inheritance of all the other Tribes, so Tythes being the right of *Levies* inheritance : Now the Judiciall Law remaineth still in force concerning the substance and end of it : as that publicke peace be preserved, that the good be defended, the wicked punished, and every mans right maintained, by them to whom the sword is committed : And if you will affirme that Tythes were a part of the Ceremoniall Law and so abolished by Christ, you must then shew how they were shadowes, and whereof they were types, that Christ hath abolished them. As for Ministers living upon the Gospell, you cannot in plaine termes deny that, without open rebellion against Christ ; and if Christ have not appointed how this livelihood should arise, doth it not necessarily follow, that it is left to that Judiciall power under which we live ? which is Gods Ordinance, *Rom. 13. 2. and whosoever resisteth that power, resisteth the Ordinance of God.* And whereas you are so much displeased with paying of Tythes, doe but consider that which you cannot but know, that before the giving of the Law, Tythes were paid to *Melchizedek, Gen. 14. 20.* in his Priesthood : And though we challenge Tythes as our right, only by that judiciall Law, whereby every mans right is, or ought to be maintained ; yet you will never be able to shew that any one thing is abolished, which belonged to the order of *Melchizedek* ; which order is for ever confirmed in Christ : *Heb. 7. 17.* Againe, the payment of Tythes is confirmed by Christ himselfe, being come in the flesh : *Matth. 23. 23.* And therefore it is not any denyall that he is come in the flesh, as you blindly, and therefore boldly affirme,

And why may not that word *ἐσθιτε*, so, *1 Cor. 9. 14.* signifie the manner how the Ministers should live upon the Gospell ? even as the *Levites* did, which was by Tythes ?

Neither thinke that I thus plead for Tithes, because of the greatnesse of my living, or for the love of Money, whereof you afterwards accuse us : It is a subject upon which (to my best memory) I never yet pleaded in the Pulpit, though justly I might, and having lived now nineteene yeares in a Congregation of many hundred people, I never yet sued, or any way troubled any one of my Congregation for Tithes, or any other dues, although my small livelihood that way, hath come in only by small Tithes ; yet I know not what distractions may arise from such as you, sowing your seeds of distractions amongst them which formerly lived in peace and love ; And if any shall hereafter refuse to pay to their painfull Pastours their accustomed dues, they may justly be suspected to have tasted too deepe of your wild Gourd Pottage, wherewith your Auditours are so swolne in themselves, and against the Ministry, and cannot perceive death in the Pot, because they are not of the Sons of the Prophets : But all that I have said, is to vindicate from your so false and horrible calummie of denying Christ to be come in the flesh, both the Ministry in receiving Tythes, and the Magistracy in making and maintaining a Law, for the paying of the same, for through the Ministry you strike at the Magistracy : but it is a plausible Doctrine to the multitude, with whom you strive to prevaile, first cry downe Tythes, under the name of the Ceremoniall

moniall Law, then from Christian Liberty cry down all Law, then from wresting the Apostles words, 1 Cor. 3. 21. Plead your generall right, *crie All things are yours,* and so seize upon them; it is the course which your Brethren in *Germany* steered before you, you cannot denie it.

The next thing that offends you is our Temples, (as you call them) Consecrated places for Worship, and ministring in our consecrated places; but why do you not call them by their usuall names, our Churches, or those names by which you teach your Disciples to call them our steeple-houses? these are your eye sores, you cannot looke upon them without offence taken, though none given: you cannot passe by them in your mad humour, without snapping at them: if you like your chimney corners better, or if you thinke your Barnes and Hogsties as good, (as some of you are not ashamed to affirme) please your selves in your choice, and let us alone with ours, let us not envy one another: But why not consecrated places for the Worship of God? let but your followers know, that by consecrated places we meane no more, but places sanctified to us for our comming together for the Worship of God, and they shall quickly discover you; Are not all things sanctified unto us by the Word of God and Prayer? 1 Timothy 4. 5. and wee acknowledge no other Holinesse in these, no inherent Holinesse, but onely a relative Holinesse, in respect of that use for which they are set apart, even the publique Worship of God: do we not usually call those places profane, which are as the publike Schooles and Stages of prophanesse? why then may we not as well call those places holy, which are set apart for the publike teaching, and practise of the duties of holinesse? why was that place holy where *Moses* stood, where *Jacob* slept, but because God manifested himselfe there? And where doth God now so manifest himself as in the publick dispensation of his Ordinances? are not then these places sanctified unto us for this use? you thinke it decent in your private house, to have one roome set apart for the dressing of your meate, another for the eating of it, and another for lodging; and is it not as decent to have one roome set apart for the publique Worship of God, one house in a whole Parish? I confesse I should account that man but profane, who having built him a dwelling house, would not pray to God to blesse and sanctifie it to him and his, for that use for which it was built: and shall any man come to such an height of prophanesse, as not to thinke that house to be sanctified unto us by the Word and Prayer, which is set apart for the Worship of God? for we account not of their Consecrations by Holy Water and Popish Exorcismes. If you be offended with these places, because they were before prophaned by Idolatrous and superstitious Worship, consider that if they be not now capable of holinesse, neither were they before capable of prophanation, nor are they any longer holy or profane, but in and for their use and abuse.

But how come you to be angry with our word Church? surely, if you knew but the signification of the word, you could not wonder that the people of God, and the house set apart for those people to meet in, for the Worship of God, should be fitly called by that one name Church, or Kyrke, which cometh of the word *Κυριακή* or by contraction of *Κυρίου ἑκκλησία*, which signifies no more but the Lords,

or the Lords house, now whereas the cart is in the Lords, and all that is therein, will you not allow him a house to be called his? not where he may dwell, but where his servants in whom he dwells may meet to serve him, where his name may be publickly called upon? If you make our Churches a part of the Ceremoniall Law, take heed you do not make all decency and order, and all circumstances of Worship Ceremoniall, and so bring in disorder and confusion.

Thus I hope it will appeare to any indifferent Reader, that we deny not Christ to be come in the flesh, by having places set apart to us for the Worship of God, or by living upon the Gospell, when we Preach the Gospell: do not you rather proove your selves worse then the Heathen? they never denyed a place of Worship, even to their Idolls.

And doe not you plead for them that are given to filthy lucre, in denying a certaine livelihood to them that preach the Gospell? and if your selfe be a Minister of England, do you not throw durt in your owne face, when without exceptions, you thus condemne the whole English Ministry? but I forbear, because may be you do it ignorantly, I hope this will ere long be your excuse.

He proceeds to accuse us for denying Christ in all his Offices, *That we deny him to be our anointed Priest and Prophet, in holding up Infant-Baptisme; and that we deny him to be our King, because we are not dipped:* with many other absurdities and false accusations, only charged upon us, and not any waie proved. The Apostle commandeth, *not to receive an accusation against an Elder, under two or three witnesses: 1 Tim. 5. 19.* Surely then he walkes contrary to the Apostles rule, which layes so many and grievous accusations against all the Elders of a whole Nationall Church, without any proove.

He accuseth us, *for holding and teaching that Believer-Infants have a right to heaven, by a fleshy Covenant.* But when did we ever affirm this? where did we ever teach this Doctrine? It is only the Covenant of Grace that entitleth us to that Kingdome, not a fleshy Covenant: this we hold, this we teach.

And as for your explication of your accusation, namely, the promise of life in Christ, belongeth to the Believer and his Seed, and the Seed and Posterity of all the faithfull borne within the Church, have by their birth an interest into the Covenant of Grace, and a right to the Seale of it; we teach no more hereof, than what the Scripture teacheth. The Apostle *Acts 2. 39.* when he exhorts them all to be baptized, brings in this as a reason, *because the Promise is made to you and to your children,* therefore we teach, that the Promise which should bring us to Baptisme, belongs to the faithfull and their seed; the Covenant of Grace being the same with the faithfull now, in respect of the substance of it, that it was with Abraham, *Gen. 17. 7.* Even that everlasting Covenant, *To be a God unto thee, and to thy seed after thee.* This was the Covenant confirmed of God in Christ, *Gal. 3. 16, 17.* Looking upon all that are in Christ as one: *ver. 16.* This Covenant was not disannulled by the Law: *ver. 17.* either by the giving of the Law, or by the taking away the Ceremoniall part of the said Law by the death of Christ: and the Apostle tels us plainly, *that all that are in Christ are one in him, and Abrahams seed and heires according to the Promise: Gal. 3. 28, 29.* So that you must either

either exclude the Children of Beleevers from Christ, or give them the same interest in Christ with their Parents, and so to be in Covenant with God in Christ, and to have a right to the Seale of the Covenant: neither doe I affirme this to be any fleshly priviledge that gives this right, but the promise of God of his free grace, to be a God to them and their seed, to shew mercy to thousands. For if the root be holy so are the branches, *Rom. 11. 16.* therefore wee account the Children of beleeving Parents holy, *1 Cor. 7. 14.* with a federall holinesse, and that from hence, that Gods Covenant is to them and their seed. The Covenant therefore belonging unto them, I see no reason why they should be denyed the initiall Seale thereof, to seale unto them the Priviledges of the same.

Neither doth that which our Saviour speaketh to *Nicodemus*, any way make against it, but much for it. *That which is borne of the flesh is flesh, and that which is borne of the spirit is spirit, marvel not that I say unto you, that you must be born again Joh. 3. 6, 7. & v. 3. except a man be borne again, he cannot see the Kingdom of God.* Our Saviour would give *Nicodemus* & us to understād, that we must take heed that we content not our selves in an out-side profession, which the Apostle calls, having confidence in the flesh, *Phil. 3. 3.* where the Apostle reckons up Circumcision, as the first part of the flesh, *v. 5.* and yet we know, that was the Seale of the Covenant of Grace, which God made with *Abraham* and his Seed. As *Paul* durst not, so *Nicodemus* and we must not rest in the outward Ordinance, but in and through these we must looke, at and for, the worke of Gods Spirit in our hearts. To be borne of the flesh, even to have *Abraham* for their Father. which the Jewes so much rested upon, did but priviledge the Jewes with the priviledges of a visible Church, which though great, *Rom. 9. 4. Adoption, and the glorie, and Covenants, whereupon they are called the children of the Kingdome, Math. 8. 1.* though to be cast out, *the Children of the Covenant, Acts 3. 25.* though many of them beleeved not. *And the children of God, Gen 6. 1. Deut. 14. 1.* though with many of them God was not well pleased; as *Paul* calls all them of the Churches of *Galatia, Gal. 3. 26. Ye are all the Children of God by faith in Christ Jesus*, though we cannot conceive, but that there might be some Hypocrites in those Churches: yet as there was, and is, the outward part of the Seale of the Covenant, and the Inward; the outward, Circumcision of the flesh, and washing with Water: the inward, Circumcision of the heart, and Regeneration; so there are the outward Priviledges of the Covenant, and the inward: The outward belonging to all that are within the face of the outward visible Church, as to have Gods name put upon them, to be called his people, and to partake of his Ordinances, which are the meanes of Salvation: The inward belonging onely to the mysticall body of Christ quickned by his Spirit; and lest we should content our selves in, and rest upon the outward, our Saviour shewes us the necessity of being partakers of the inward part, in the work of Regeneration. Now whereas all were corrupt and lost in *Adam*, as well children as others, and flesh and bloud cannot enter into the Kingdom of Heaven, there is required, for the salvation of children, the renewing of their nature, by the secret worke of the Spirit of God in them, these beginnings of the Kingdome of heaven, being in them, like a graine of Mustard-seed sowne in the earth,

earth, which when it is sowne, cannot be seene or found, by them that would say where is it? or how shall it grow? yet he that hath sowne it, knowes it is there, and though for some time it lye hid, yet in due time it shall grow up, and bring forth fruit: so are the beginnings of grace in Infants; therefore they ought not to be denied that Seale, which Christ appoynted to be set to that grace, which his spirit worketh in regenerating and renewing them, Baptisme being the laver of Regeneration. If the Papists should heare you urge this place against the Baptisme of Infants, they would laugh at you, being the maine place by which *Bellarmino* and others use to prove the necessity of their Baptisme: and many reverend Divines have seen and declared a great force in these words for Baptisme, but never any could see any thing in them against it, as farre as ever I could either read, or any way learne. The Spirit of God moving upon these waters of Baptisme in this new Creation, or worke of Regeneration, as hee moved upon the waters at the first Creation, untill God create light in us, freeing us from the powers of darknesse, wherein we are by nature; therefore in this particular hold your peace, unlesse you would be ridiculous: Wee affirme not, that generation can bring our Children to heaven, being all by nature the children of wrath, but that the Infants of Beleevers are the Children of the Kingdom & of the Covenant, though many of them may be cast out, yet they are within the Covenant, as the Children of the Jewes were, to be partakers of all the outward visible priviledges of the Church; and many of them, even of the Infants of Beleevers, are ingrafted into Christ, and shall grow up in him to everlasting life: this is not to deny Christ our anointed Priest; but for any to deny unto Infants, the benefit of the Covenant, which is ratified to all that are in Christ, by his blood; this is as farre as I conceive, to deny Christ to bee the anointed Priests for infants; therefore take heed lest judging others, you condemne your selfe.

Your next accusation, is, that we deny Jesus the Christ to be our anointed Prophet, whom we ought to heare in all things, who (say you) teacheth, that none are the subject of Baptisme, but such as manifest the beliefe of their hearts, by the confession of their lips, and repent of their dead works, yet wee baptize, or (as you say) rather rantize Infants, that cannot confesse their faith, nor manifest their repentance.

But where doth Christ teach this which you affirme of him? take heed you be not found a false Witnesse against Christ, you produce for your evidence, *Acts* 8. 38. the Eunuchs example: if Christ teach this your Doctrine in this place, it is either in direct Words, or by Consequence: In direct Words it is not, the Words being onely a declaration of matter of Fact; and not doctrinally, let us see therefore if it may bee collected by consequence: and because you have not laid your consequence, I will lay it for you as strongly as I can. The Eunuch was baptized upon confession of his faith required of him, therefore none must be baptized, but such as make confession of their faith: I shall shew you the strength of this consequence, by another of the like nature: A Father had two sonnes, the one growne up, the other an infant; the elder askes his Father for food; his father answers, if he will worke hee shall have food; thus the elder upon his profession to work required of him, receives food; doth it follow, that there-

therefore the Infant must receive no food, because he doth not make profession that he will worke? this consequence is as strong as yours can be, and somewhat stronger, because this is backed with a Precept, (which yours lacks) *2 Thes. 3. 10.* if any would not worke, neither should he eate; but you can no where find, If any professe not his faith, let him not be baptized. The like may be said concerning repentance: *Act. 2. 38.* As for rantizing or sprinkling, I suppose I have already cleared it, that that is baptizing.

It seemes this is all you have to say against Pædo-baptisme for the present, till afterwards in the close, where I shall finde you out: only you are offended with Mr *Bright*, and Mr *Aliston* for preaching: That though there be no command from Christ, for baptizing Infants, yet there is no command against it, therefore they may baptize them. I know not whether this was their Doctrine or not, but I beleve none of them would teach, or grant, that Christ gave no command no for it: you have this but by heare-say, from some ignorant others: but that there is command against it, therefore they may baptize them, this Argument was used by *Bucanus* and others, with whom Mr *Corn.* is not worthy nor able to contest: *Infantes sunt baptizandi quia nusquam prohibetur*; the strength of which reason, depends upon the perfection and sufficiency of the Scripture, that it contains all things necessary both for knowledge and practice, either in particulars or generalls, either directly, or by consequence, therefore nothing is unlawfull but therein forbidden, nothing necessary either to be knowne or done, but therein is revealed and commanded; either you must confesse this, or with the Papists, bring in your unwritten traditions, and set up their authority upon that Tenet of the Scriptures insufficiency.

As for your application, well may your soule be saddened at the consideration of the place by you alleadged: *Deut. 18. 20* if you do but truly lay to heart, that in this very point, you speake that in the name of the Lord, which he hath not commanded you to speake, when you say that *Christ teacheth, that none are the subject of Baptisme, but such as manifest the beliefs of their hearts by the confession of their lips*; Christ never taught this, you never learned it of him, and yet you teach it: do you herein make Christ your annointed Prophet? looke to it.

In the next place, you flie upon us for denying Christ to be our annointed King, and so for open rebellion against him: and all because we will not be dipped: we acknowledge but one *Baptisme*; In the name of the Father, and of the Son, and of the Holy Ghost, with which we have been already baptized in our Infancy: and whosoever shall despise that *Baptisme* wherein he was then sprinkled, or any way washed with the blood of the Covenant, doth he not tread under foot the Son of God, and count the blood of the Covenant wherewith he was sanctified, an unholy thing? and doth he not come neare unto offering despite to the Spirit of Grace, *Heb. 10. 29.* which offered unto him Grace in that initiall Seale, and he esteeme it not? but we have no such custome, nor the Churches of God; yet I hope you may obtaine mercy because you do it ignorantly, unless this ignorance that is in you proceed from the hardnesse of your heart: *Eph. 4. 18.* As for your charge of persecution, you can neither tell when, nor whom in particular,

sider we have ever yet persecuted, and I suppose our Negative may passe as well as your Affirmative: if you account our walking contrary to all men, (which you would fasten upon us) any part of persecution, let any that is impartiall judge whether we, which maintaine our Union and Communion with all the Churches of God, or you and your Sect, which separate from them all, walke more contrary. But many times, they that are themselves most guilty, thinke to excuse themselves by accusing others, *Ahab* is ready to charge the Prophet for troubling *Israel*, when it was himselfe and his father house.

He proceeds to a relation of his reading concerning the Testaments; He reads but of two, whereof, the former made, and to be observed by the circumcised people in their generations, untill the time of Reformation; now if he understand the Books of the Old Testament, *Moses* and the Prophets, that they were to be observed only by the circumcised people, and only till the coming of Christ, he will thereby prove himselfe Hereticall: *Rom. 3. 31. Ephes. 2. 20.* but if he understand by Testament, the Covenant which God made with his people, then he may read of the Covenant which God made with *Noah* and his seed after him: *Gen. 9. 9.* the Covenant which he made with *Abraham* and his seed: *Gen. 17. 7.* the Covenant which God made with his people *Israel*, when he tooke them by the hand, to bring them out of the Land of *Egypt*: *Jer. 31. 32.* And the new Covenant, promised to the house of *Israel*, and the house of *Judah*: *Jer. 31. 31.* Which is that new Testament, under which we now are: *Heb. 8. 8. Heb. 9. 15.* Now then if Mr *Cornewell* have read the Scriptures, he hath read of more Covenants then two, or must acknowledge some of these Covenants to be one and the same: and from which of these Covenants can it be collected, that the Seale of the Covenant doth not belong to Children with their Parents? doth not the forme of them all run, to them and their seed, the Children of *Israel*, the house, without any exception of children? And seeing he must needs have one lash more at Infant-baptisme, he takes it from a distinction of I know not whom, as if there were one promise for the Father, and another for the Seed, whereas we teach, that the same Promise belongeth to the one and the other, both the Father and his seed included in that one promise of the Covenant, I will be thy God, and the God of thy seed.

And whereas Mr *Cornewell* laies it downe as a ground, that only the Circumcised *Israelites* should keepe the Pascheover, his collection from hence surely is most false, that hence the Covenant of circumcision was given at once to *Abraham*, and all borne in his house, and bought with his money: surely it was not hence, that *Abraham* was circumcised, that he should eate the Pascheover, which was not instituted in many yeares after *Abraham*s death: And whereas he urgeth one way for admission of the father and his seed, from hence, that *Abraham* and all his were circumcised the same day, doth this make any thing against the baptizing of children, when their Parents are baptized? let any indifferent Reader judge if this doth not make for the admission of children with their Parents, as we affirmed?

In the last place he urgeth the Baptisme of Infants to be contrary to our Covenant, to oppose all Popery and Popish Innovations, and so will make this a Popish Innovation:

innovation. Where, first let him remember, that wee are as well tyed by Covenant, to endeavour the extirpation of all Heresie and Schisme, and let him first clear himself of these, before he accuse us of the other: but let us see how he will prove this to be a Popish Innovation. He tells us, we joyn with the Apostate *Fidus*, and the Councell of the 66 Bishops in the dayes of *Cyprian*. If *Fidus* were alive to answer for himself, he would returne to Mr. *Cornwell* the name of Apostate, and content himselfe with his old name *Fidus*, by which he hath bin known these 1400 years; and whereas the title of Priest is cast upon him, as a reproach, it is no other then Presbyter so translated by Mr. *Cornwell*; and if it be accounted an Innovation, to joine with 66 Bishops, and that glorious Martyr *Cyprian*, faithful Pastors assembled together in the Primitive times, and that in the received doctrine and practice of the Church of God, continued from the Apostles, (as *Origen* and *Augustin* witnes concerning the Baptisme of Infants) which hath so good warrant from the word of God against a Sect sprung up within lesse the one hundred and thirty years, first spread by *Starkius* in *Germany*; if (I say) to joine with these, in this, be Innovation, then let us be accounted Covenant-breakers.

But let Mr. *Cornwell*, or his adherents shew, when ever in the Primitive times the Baptisme of Children was not in practice in the Primitive Church, or else no body of a sound minde can beleieve it to be an Innovation.

The question from *Fidus* to *Cyprian* was, not whether Infants were to bee baptized, or not, but whether or no they were to bee baptized before the eighth day, because Baptisme succeeded in the roome of Circumcision. To this, *Cyprian* with 66 Bishops assembled together, answer'd in his eighth Epist. lib. 3. *Quantum ad causam infantium pertinet, quos dixisti intra secundum vel tertium diem, quo nati sunt constitutos baptizari non oportere. & considerandam legem esse circumcisionis antiquae, ut intra octavum diem, cum quatuor est, baptizandum & sanctificandum non putares, longe aliud in concilio nostro omnibus usum est: in hac enim quod tu putabas esse faciendum, nemo consensus; & a Baptismo & gratia prohiberi non debet infans recens natus.* None agreed to the not baptizing of Infants, but were all of another minde, even that children, though newly borne, were not to be kept from Baptisme. This was then the Doctrine and practice of the Church; and how can you have the face to affirme, that it was left arbitrarie, till in the time of *Innocent* the third, it was ratified by a Decree under the penalty of Excommunication: you have been already laide, for this, and dare you persist? you cannot but know that this is a meere falshood of your owne invention, if you doe but open your eyes, and look into any Antiquity, but you thinke none of your Congregation can discover it, then no matter. *Innocent* the third lived about the yeare 1198. *Math. Palmarii Chron. & Summa Conciliorum*. You have taken a leap of above 900 yeares to joine *Cyprian* and *Innocent* together.

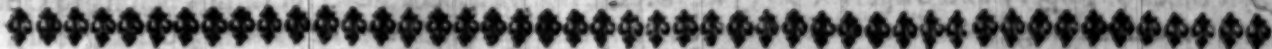
When you say, By this Act of *Fidus*, and the Councell of 66 Bishops, and the Decree of *Innocentius* the third, the Nationall Churches have tradde the holy City of *Beleeverian* in *Jesus Christ* dipped, under fast weare 42 Moneths, which reckoning a day for a yeare, may amount to neare 1260 yeares, *Rev. 11. 2*. From whence doe you take your Computation of neare 1260 yeares? if from *Cyprian*, it will amount

amount to more by above one hundred and thirty yeares, if from *Innocent*, not to so much by above 800 yeares, and you cannot reckon from *Fidus* or *Cyprians* time, for your selfe confesse that in their time, and a long season after, untill *Innocent* the third, baptizing of infants was held an arbitrary thing, and therefore that was no trampling of any under foot; for it arbitrarie, all had their liberty; therefore your account must be from *Innocent* the third, whom you give us both in Figures and words at length, lest any should thinke you were mistaken: and here sure you come short of your reckoning above 800 yeares: will you not confesse your selfe here at fault? tell your Congregation you were mistaken, and let them for other things trust you accordingly.

But let us see if it were left arbitrary till *Innocent* the thirds time. I suppose you know, that the Decrees of Councells were so binding, that they left nothing arbitrary which they bound under the penalty of *Anathema*, you may finde a Decree in the *Milevitan* Councell many hundred yeares before *Innocent* the third, *Quicumque parvulos recentes ab utero matrum Baptizandos negat Anathema sit.* Whosoever denyeth Children to be Baptized, as soon as they are borne, let him be *Anathema*. Was this to leave it Arbitrarie? And if it had beene Arbitrarie, yet from thence it appeares, that it was the practice of the Church in those Primitive times, even whilst under Persecution, neither can Mr. *Cornwell* or any other shew when ever the Baptizing of Infants was not in practice in the Church of God.

And whereas he requires Actuall faith and repentance, as necessarie to Baptisme, he cannot but know, that faith and repentance are as necessarily required in Scripture phrase to justification and salvation, as to Baptisme, *Luke 13. 3. Except ye repent ye shall all likewise perish*, *Rom. 3. 28. A man is justified by faith*, *Mark 16. 16. He that beleeveth not shall be damned*. Now if the want of Actuall faith and repentance, (even in the judgements of *Antipodobaptists* themselves) doe not debarte Children from justification and salvation, why should it debarte them from Baptisme? And seeing that the blessing of *Abraham* is come upon the Gentiles even the Covenant of grace, which God made with *Abraham*, not abrogated, *Gal. 3. 15. 17.* but continued and confirmed to all that are in Christ as *Abrahams* seed, *verse twenty ninth*; For that Covenant or Testament which the Apostle speaks of as the old Testament abrogated, was not in reference to the Covenant made with *Abraham*, which was the essentiall Covenant of Grace, but in reference to that Covenant which hee made with the *Israelites*, when he took them by the hand to lead them out of the Land of Egypt, as appeares, *Heb. 8. 8, 9, 13.* which as the same Apostle explaining himselfe, tells us, stood in meats and drinks, and divers washings, and carnall Ordinances, *Heb. 9. 10.* Which were outward Ordinances annexed to the Covenant, for its manner of Administration, yet called by the name of the Covenant, even as Circumcision also is called the Covenant, though but a Signe or Scale of the Covenant, by a Metonymie of the Adjunct: these outward Adjuncts are onely abrogated, as it stood onely in these: but the substance, I will be thy God, and the God of thy seed, continues still firme: God then having ordained a Law, that Children should be within the Covenant, and have the initiall Scale of the Covenant, *Gen. 17.* let them

them shew where the Law is repeal'd, that Children may not have the initiall Scale, as well now under the Gospell, as under the Law; unlesse Children be by the comming of Christ debarred from some manifestation of Gods grace to them, which before they were partakers of, as to be members of the Church, and to have the initiall Scale of the Covenant, which Baptisme is to us, as Circumcision was to them, even a Scale of the righteousness of faith, *Rom 4.11*. Baptisme succeeding in stead of Circumcision, *Col. 2.11, 12*. where the Apostle tells them, they are compleat in Christ, not wanting Circumcision, being Baptized, as is to be collected from that place. As also Children belong to the kingdom of God, *Luk 18. 16.* & how can we let them come to Christ, but by Baptisme? So likewise the children of Beleevers are holy, *1 Cor. 7. 14*. and the promise belongs to them, *Acts 2. 39*. and they were Typically baptized in the Cloud, and in the red sea, *1 Cor. 10. 2*. and we have Christs command for Baptizing all Nations, *Matth. 28. 19*. And the Apostles examples for Baptizing whole Families, without any exception of children, which are a great part of a Nation and Family, and not one word in Scripture against the Baptizing of children; therefore I can see no reason, why Children should not bee Baptized; and whosoever shall despise that Baptisme, which they received in their Infancy, despise the Bloud of Christ, which was therein offered unto them; and unlesse they repent of their heinous sinne, they may justly feare, that God hath given them over to strong delusions, and have great need to pray, as we shall be ready to pray for them, that if it be possible, this their wickednesse may be forgiven them, that they may returne from their wandrings, and come home to that great Shepheard, into his owne Fold, to hold the unity of the Spirit in the bond of Peace and love; to the praise of the glory of Gods Grace.



D

The

**The New Testament ratified with the blood of the
Lord Iesus, is the Magna Charta of beleevers in Iesus
the Christ dipped; by which they are justified to
be no Heretiques..**

**Certaine Positions subscribed by *Francis Cornwell*, a beleever in Iesus
Christ dipped; to be tryed by the Doctrine of Christ, whether they
be Hereticall, yea or nay.**

Position 1.

That there is no salvation for any man or woman, save in the Lord Iesus Christ onely;
*Act. 4. 12. There is salvation in none other. For there is none other name under Hea-
ven given among men, whereby we must be saved.*

2. That the New Testament is the last Will and Testament of Iesus the Christ,
ratified with his owne blood, and given to the Church of beleevers in Iesus the
Christ dipped, together with all the promises, ordinances, priviledges, and the inheritance there-
in bequeathed, (the Testator Iesus being dead) is now in force to all beleevers in Iesus Christ
dipped. And no men, nor powers, (by what name or title soever distinguished) under the penalti-
tie of an *Anathema Maranatha*, (for not loving the Lord Iesus Christ) may adde to it, or detract
from it; lest they dis-anull the everlasting Testament of the Lord Iesus, which is to continue un-
till Christs second coming to restore all things, *Rev. 22. 19 Luk. 22. 20. This Cup is the New
Testament in my blood shed for you, viz. beleevers in Iesus the Christ dipped.*

These Positions being granted, which I cannot see how otherwise under the penaltie of a curse
they can be denyed;

First then, it will necessarily follow, That no man, nor woman, according to the Scriptures of
the New Testament, can be saved; except they beleeve in Iesus the Christ, and be dipped,
Mark. 16. 16.

He that beleeveeth (in *Iesus the Christ*) and is dipped, shall be saved. But he that beleeveeth not
(*viz. in the Christ*) is damned; because there is salvation in none other, *Mark. 16. 16.*

Concerning the salvation of the elect (whom he will save in mysticall Babylon, even in the dar-
kest times of Popery and Superstition;) we meddle not with: because secret things belong to God;
and revealed things contained in the inspired Scriptures of the New Testament, belong to us.

Secondly, no man, nor woman, is a fit subject to be admitted into the Church of beleevers in Je-
sus Christ, to continue in the Apostles Doctrine, and fellowship, in breaking of bread and pray-
er, according to the Scripture-record of the New Testament; unlesse he or she beleeve in Iesus
the Christ, and be baptized: or, more properly in English, dipped, *Act. 2. 41. They which gladly
received his word, were dipped, and the same day were added to them, (viz. the congregation of
Christ gathered, consisting of an 120 persons in one place, both of men and women, Act. 1. 4, 15.)
about 3000 soules. And they continued stedfastly in the Apostles doctrine, and fellowship in breaking
of bread and prayer.*

These things being thus premised; I hope it will appeare plainly to every loyall *English cove-
nantee*, that standeth for a Reformation in *England*, agreeable to the word of the New Testa-
ment, ratified with the blood of the Lord Iesus Christ: That beleevers in Iesus the Christ dipped,
are no Hereticks, as *M. Whittle*, Minister of *East-Malling* in *Kent*; and his brethren, doe affirme
in publick they are: For these ensuing Reasons.

1. The Congregations of beleevers in Iesus the Christ dipped, doe confidently affirme in all
their teaching; that there is no salvation, save in the Lord Iesus the Christ onely, *Act. 4. 12.*

2. That Iesus (who was crucified, dead, and risen, through whom we that beleeve, receive re-
mission

mission of sinnes, and are justified from all things from which we could not be justified by the law of Moses, *Act. 13. 39.*) even I say, that Jesus in whom we beleeve, and preach, is exalted to be the Christ, as holy Paul affirmeth, *Act. 17. 3.* and Peter, *Act. 2. 36.*

1. The Lord Jesus is the Christ; in English, *Annoynted of God*, to be our high Priest, that offered his owne body in sacrifice to take away our sinnes, *Heb. 10. 10, 14.* and that ever liveth to make intercession for us, *Heb. 7. 5.*

2. He is the Christ; in English, *Annoynted of God*, to be our Prophet (whom the Father of glory commandeth us to heare) *Matth. 17. 5.* Heare him.

Peter telleth us the extent how far, *in all thing whatsoever he shall say unto us, Act. 3. 22.*

Elst the danger followeth, *It shall come to passe, that every soule which refuseth to heare that Prophet, shall be destroyed from amongst the people, Act. 3. 23.*

He is the Christ; in English, *Annoynted of God to be our King*, whom the Father of glory hath exalted to be the highest power in heaven and earth, *Ephesi. 2. 20. Matth. 28. 18.* as Christ himselfe acknowledgeth: therefore every soule must be subject in spirituall things to this highest power. For whosoever resisteth this power, resisteth the ordinance of God: and they that resist, receive to themselves (for not obeying the voyce of the everlasting Gospel, that cryeth to them *to repent and be baptized in the name of Jesus for remission of sinnes, Act. 2. 38, 39, 40.* compared with *2 Theff. 1. 6, 7, 8, 9.*) *damnation.*

Hence it is that we poore despised beleevers in Jesus the Christ dipt, owne Jesus the Christ to be our eternall high Priest, that manifested his love to us in the Covenant of Free-grace, to dye to take away our iniquitie (who were sometime scollish and disobedient, &c. *Tit. 3. 3.*) and ever liveth, to reconcile us to the Father of glory. This love discovered, caused us to hearken to the voyce of Jesus our Annoynted Prophet; for his voyce is lovely: And when he revealed to us, by his word and good Spirit, that none was the subject of baptisme; but such as beleeve in Jesus the Christ, and repent of their dead works. When this truth was revealed, we hearkned to the voyce of Christ onely, as his sheepe ought to doe, *Joh. 10.* and regarded no more the voyce of a stranger, the Pope, the Bishop, the Priest. Nay, when Christ was discovered to be our King, and that wee were but as Rebels, untill we did obey his command, when he by his good Spirit discovered what his commandment was, namely, that we which beleeve in Jesus Christ, must repent and be dipped in the name of Jesus Christ: the love of Christ our King constrained us to arise and be dipped in the name of Jesus Christ; as we find 3000 at one time gladly received his word and were dipped, *Act. 2. 41.* Yea, and Saul and the cruell Jaylor, being instructed what dutie Christ required of them, arose and were baptized: Seeing it is written for our everlasting consolation, *Christ is become the author of eternall salvation to them that obey him, Heb. 5. 8.*

Now M. *Whittle*, seeing you and your brethren, the English Ministry, acknowledge, That there is no salvation but in Jesus Christ alone, *Act. 4. 12.* it is your dutie to prove, that the same Jesus whom you say you preach, is the very Christ: namely, that you owne him in all your practices and ordinances, your Annoynted Priest, Prophet, and King; lest by denying Jesus the Christ, you discover your selves *Antichristian*, *1 Joh. 2. 22.* Now M. *Whittle*, though you and your brethren confesse Jesus to be the Christ, with the lips, yet by your practices you deny him in all his royall Offices.

Namely, first, they which hold up any part of the Ceremoniall Law, which Christ by his death hath abolished, deny Jesus the Christ to be come in the flesh: But you, M. *Whittle*, and your brethren the English Ministry, hold up some part of the Ceremoniall Law, that Christ by his death hath abolished; as Tythes, Temples, viz. Consecrated places for Worship, Offerings, and Priesthood, to receive Tythes, and Minister in your Consecrated places: Therefore you deny Jesus the Christ to be come in the flesh, whatsoever you seeme to professe to the contrary.

Secondly, you and your brethren hold and teach, that beleever-infants have a right to heaven by a fleshly Covenant: Namely, the promise of life in Christ, belongeth to the beleever and his seed, and the seed and posteritie of all the faithfull borne within the Church, have by their birth an interest into the Covenant of grace, and a right to the seale of it; Baptisme, (which you say) is a seale of the infants ingrafture into Christ, and union with him, Regeneration, Adoption, Remission of Sinnes, and Life Eternall. Which Doctrine of yours contradicteith the Lord Jesus Christ, who telleth *Nicodemus*, a sonne of beleeving *Abraham*, and borne within the Church of the Jewes, and circumcised the eighth day. *That which is borne of the flesh, is flesh; and that*

which is borne of the Spirit, is Spirit. Marvell not that I say unto you, that you must be borne againe, Joh. 3. 6. So that by the Doctrine of Christ, who is Truth it selfe, and cannot erre, (though M. Whittle, and the whole English Ministry may,) that it is not generation, nor any fleshly privilege, can give the Infant of a beleever an interest into the Covenant of grace, but Regeneration. Doe you not M. Whittle, by this your Assertion, deny Christ your Annoynted Priest; that, (according to the Scriptures) purchased eternall life for beleivers? *Act. 10. 43. 1 Pet. 1. 18, 19, 20, 21, 22.*

Againe, M. Whittle, you and your brethren deny Jesus the Christ to be your Annoynted Prophet, whom you are to heare in every thing he shall say unto you, or your soules must perish, *Act. 3. 22, 23.* Now Christ teacheth, that none are the subject of baptisme, but such as manifest the beliefe of their hearts, by the confession of the lips, *That the Lord Jesus is the Christ, Act. 8. 38. And repent of their dead workes, Heb 6. 1. Act. 2. 38.* yet you baptize, or rather rantize Infants, that cannot confesse their faith in Christ, nor manifest repentance from dead workes.

Yea, M. Whittle, some of your brethren, as M. Bright, M. Aliston, and others, preach and publish; though there be no command from Christ for baptizing Infants, yet there is no command against it; therefore they may baptize them.

Now truly, Sir, my soule is sadden to heare what they affirme, knowing what is written, *Deut. 18. 20. That Prophet which shall presume to speake a word in my Name, that I have not commanded him to speake: Even that Prophet shall dye.* So that your soules are in danger of wrath (my learned Countrey-men,) if you have not commandment from Christ to warrant your Infant baptisme.

Moreover, M. Whittle, you and your brethren deny Jesus Christ to be your Annoynted King, in that you yeeld not obedience to his Gospel-Commandement; namely, *Repent and be baptized every one of you in the Name of Jesus Christ, for remission of sinnes, and ye shall receive the gift of the holy Spirit, Act. 2. 38.* (Seeing they are the first Gospel-Commandements with promises,) and for your rebellion against the Crowne and Dignitie of King Jesus, and your disobedience in not obeying the Gospel of the Lord Jesus; you can expect no other but to be punished with everlasting perdition, *1 Thess. 6. 7, 8, 9.* unlesse the good Lord perswade you to change your mind, and be dipped in the Name of Jesus Christ for the remission of your sinnes, which are very grievous before the Lord.

First, your sinne of persecution; For you persecute them that contend for the faith of the Lord Jesus Christ in truth, that you seemingly professe: so are abominable and disobedient, &c. *Tit. 1. 16.*

Secondly, you stand out in rebellion against the Crowne and Dignitie of Jesus Christ, *And would not be should reigne over you, Luk. 19. 27. These mine enemies that would not I should reigne over them, bring them hither, and slay them before me.*

Thirdly, the blood of the righteous, that have contended for the faith of the everlasting Gospel, once given to the Saints; (that keepe the Commandement of God, and the faith of Jesus, *Rev. 14. 12.*) cryeth from heaven for vengeance this day against you, who now walke in the steps of the high Priest, and Pharisees of old, who killed the Lord Jesus, and their owne Prophets, and have persecuted us, and please not God, and are contrary to all men, forbidding us to preach the Gospel to the Nations, that they may be saved, to fill up their sinne alwayes, for the wrath of God is come upon them to the utmost, *1 Thess. 2. 15, 16.*

But if you have hardened your hearts through the love of money, which is the root of all your evil; Yet good Lord open the understanding of the multitude of the people, (that you have so long deceived by your pretended holinesse, and humane learning) that remaine in mysticall Babylon; yea, and give them a true knowledge to depart from them, and not be partakers of sinne, denying the Lord Jesus the Christ: Yea, and the good Lord convince them, that they have beene in the number of them that have persecuted the Lord Jesus in his members (that have contended for the faith of Jesus Christ) though they did ignorantly, through unbelieve: so that they may trembling cry out, *What shall we do?*

Oh let thy good Spirit direct them! to repent of their dead workes, and be baptized every one of them in the Name of the Lord Jesus Christ for remission of their sinnes; yea, and give them the gift of thy holy Spirit, that they may willingly forsake their spirituall Egypt, the pleasures and profits of this world: *And chuse rather to suffer affliction with the people of God, then enjoy the pleasure*

pleasures of sinne for a season : yea, and esteeme the reproach for Christ, to be greater riches then all the treasures of Egypt ; knowing there is a reward of glory layd up for them in the highest heavens, Heb. 11. 26.

M. Whittle, I read in the Scriptures but of two Testaments :

The first was made by the circumcised people of Israel, and ratified with the blood of Calves and Goats, &c. And Moses sprinkled both the Booke, and all the people, saying, *This is the blood of the Covenant that God hath enjoyned you*, Exod. 24. 6, 7, 8. compared with Heb. 10. 19, 20. This Testament was to continue, and to be observed by the circumcised people in their generation, without any alteration, either by addition or diminution under the penaltie of a curse, untill the time of Reformation, Heb. 9. 10. Namely, untill Christ the substance of all the shadowes was come, and crucified, Ephes. 2. 14, 15.

2. The second, or New Testament, ratified with the blood of the Lord Jesus, with all the Promises, Ordinances, Priviledges, and the Inheritance therein bequeathed. (the Testator Jesus being dead) is now in force to beleivers in Jesus the Christ dipped, and is to remaine till Christ commeth againe to restore all things. And no man or powers (under the penaltie of *Anathema Maranatha*) may adde to it, or detract from it, lest they dis-annull this last Testament, Rev. 22. 18, 19.

These things being thus premised, you may, (God enlightning you) easily discern the vanitie of that distinction that is now in use amongst you of the English Ministry, by which you deceive your simple hearers ; namely, that there is one promise belongeth to the gathering of a Church, and another promise belongeth to a Church gathered : First, they say, *Abraham* was called and circumcised, and then his seed after him was to be circumcised. So say they, when God calleth his Church from Jewes and Heathen, they must first beleeve and repent before they are baptized : But when the Church is gathered, then (say they) the promise belongeth to the beleever, and his seed, and the seed or infants of beleivers are to be baptized.

Now that you may see the vanitie of this distinction ; *Moses*, that was faithfull in all his house, as a servant, layeth downe the subject-matter who should worship God in Israel, and keepe the Passe-over, and the Ordinances thereof ; namely, the circumcised Israelites. Hence the Covenant of circumcision was given at once to *Abraham*, and all borne in his house, and bought with his money of any stranger which was not of his seed : Every male amongst them must be circumcised the eighth day, or else they must be cut off from the people ; the Covenant was broken. And it is said of *Abraham*, that he circumcised himselfe and *Ismael* his son, and all borne in his house, and bought with his money the selfe-same day that God commanded him, Gen. 17. 9, 10, 11, 12, 13, 14. So Gen. 17. 23, 24, 25, 26, 27.

And, *If a stranger will keepe the Passeover to the Lord, let all his Males be circumcised, and then let them come neere and keepe it : For no uncircumcised person shall eate thereof*, Exod. 12. 48. So that there was not one way for the admittance of the father, and another for the seed, but one way for both ; and it was to be a token in their flesh for an everlasting Covenant : namely, that they keeping the Law, should have the Land of *Canaan* for an everlasting possession, Gen. 17. 8, 13.

But when Israel changed this subject-matter ; she is called a rebellious house, because she brought in strangers uncircumcised in flesh, and uncircumcised in heart to eate of his bread, and pollute his Sanctuary. And God chargeth them to have broken his Covenant, Ezek. 44. 6, 7. compared with Gen. 17. 14. Exod. 12. 48. So the Lord Jesus that was faithfull in all his House, as a Son, which house, are we beleivers in Jesus Christ dipped, Heb. 3. 6. layeth downe, how his Church should be gathered out of all Nations ; namely, by preaching the everlasting Gospel : and who shall be baptized ; namely, every creature in every Nation that beleeveeth in Jesus Christ, and repenteth of his dead workes, seeing the New Testament holdeth but one Lord Jesus Christ, one Gospel-faith, and one Baptisme : So that a beleever in Jesus Christ dipped, is the subject-matter to worship God in his Spirituall house of the New Testament ; and no man under the penaltie of a curse, might alter it, Gal. 1. 8, 9.

And as the Prophet was not to shew any of the Israelites that had broken the Covenant, in admitting strangers uncircumcised in flesh to come into his Sanctuary, Ezek. 44. 6, 7. untill they were ashamed of their abominations : But if they were ashamed of all they had done, then they were to shew them the forme of the house, and the fashion thereof, the going out thereof, and the coming in thereof, &c. Ezek. 43. 10, 11.

Neither can you expect (O you that are of the English Ministry,) that the Lord Jesus will shew you the beautie of his spirituall House, and the entering in thereat, and the Ordinances thereof, [So long as (contrary to your Covenant to oppose all Popery and Popish Innovations, and to see a Reformation agreeable to the Word of God) you joyne with the Apostate *Fidus* the Priest, and the Councell of the 66 Bishops, in the dayes of *Cyprian*; yet in their time, and a long season after, they held baptizing of infants as an arbitrary thing; untill it was after ratified by a Decree in the time of Pope *Innocentius 3*: under the penaltie of Excommunication for all Nationall Churches under the Popes Jurisdiction; to observe: Namely, that baptism of infants of beleevers should succeed circumcision. And by this Act of *Fidus*, and the Councell of 66 Bishops, and the Decree of *Innocentius* the third; the Nationall Churches have troden the holy Citie of beleevers in Jesus Christ dipped under foot, neere 42 moneths; which, reckoning a day for a year, may amount to neer 1260 years, *Rev. 11.2*. Junlesse the Lord of his free mercy open your eyes with the eye-salve of his Spirit, and make you ashamed of all your Traditions of infant-baptisme, whereby you have enrighted a wrong subject to the Promises, Ordinances, Priviledges, and Inheritance of the Spirituall house of the New Testament. And when the Lord by his good Spirit shall convince you of all the evill you have done in Persecuting Christ in his Members, that contend for the Gospel faith: and especially for opposing the Lord Jesus in his Kingly and Prophetick Offices in all his outward administrations in admitting of Members into the spirituall Kingdome of the Lord Jesus: Namely, by repentance from dead workes, confession of faith in Jesus Christ, and baptism; which are the three first principles of the Doctrine of Christ, which all the members of the Churches of *Judea*, which were in Christ, tooke up and practised before they were added to the spirituall house in breaking of bread and prayer, *Heb. 6.1*. *Act. 2.41*. So that you trembling, cry out, *What shall we doe?* The holy Spirit, (by *Peter* that speaketh) will tell you: *Repent, and be dipped every one of you in the Name of the Lord Jesus Christ, for the remission of sinnes, and yee shall receive the gift of the holy Spirit*: Then so many of you as shall gladly receive his word, shall be dipped, and shall be added to the Congregation of beleevers in Jesus the Christ, to continue in the Doctrine we have received from the Apostles, and in Saints fellow-shipp (that keepe the Commandement of God, and the faith of Jesus, *Rev. 14.12*. and in breaking of bread and prayer, *Act. 2.41, 42*.) and have a right to all the Promises, Priviledges, and Inheritance, that Jesus Christ, according to his New Testament, hath purchased for you that obey his Gospel, *Heb. 5.8*.

Yours, who is adjudged an Hereticke by you; but because he refuseth to keepe the Traditions of the Elders: but will rather observe the Commandement of Christ, (as the Pharisees of old upbraided Christs owne Disciples, Matth. 15.2.) yet prayeth, that God would open your understandings, that you might understand the New Testament, Christ hath ratified with his owne blood, that yee might not sinne against his mercies, and his members; lest you slay your owne soules.

Francis Cornewell.

FINIS

AMYGDALA BRITANNICA

British Almond Tree

16

Almonds for Parrets.

A Dish of STONE-FRUIT, partly sheld and partly unsheld;

WHICH

(If crack'd, pick'd, and well digested)

May be wholsome against those *Epidemick Distempers* of the Brain, now predominant; and prevent some Malignant Diseases, likely to ensue.

Composed, heretofore, by a well-knowne *Moderne Author*; and, now published according to a *Copie*, found written with his own Hand.

Geo: Wilkes Qui bene latuit, bene vixit.

may. 1744

MATTH. XIII. XIII, XIV, XV.

Therefore speak I to them in parables: because they seeing, see not: and hearing, they hear not, neither do they understand.

And in them is fulfilled the Propbesie of Esaias, which saith, By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive.

For this peoples heart is waxed grosse, and their eares are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their eares, and understand with their heart, and should be converted, and healed.

London.

Anno dno 1744 XLVII.